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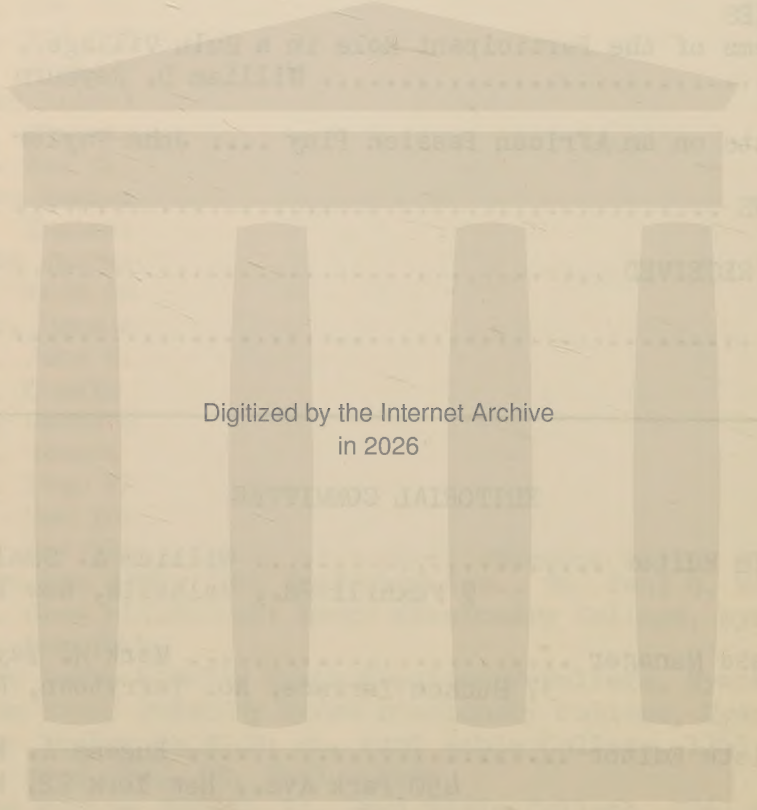

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PROBLEMS OF THE PARTICIPANT ROLE IN A BULU VILLAGE

William D. Reyburn

While it is common for missionaries to spend the night in Bulu villages in French Equatorial Africa, and for teams to visit villages for a few days, there have been no missionaries for many years (if at all) to take up residence in a Bulu village. After obtaining permission from the mission to begin language study in a village instead of following the traditional methods, an area was visited in view of settling in the general region some sixty kilometers from the central mission station. Following a church service attended by three clans, we were invited to settle in one of the villages. We accepted the generous offer of village A, and in a few weeks we were moved into an African house made available by the members of village A. The house had been built to take care of any guests who might come to the village for a few days.

With practically no orientation to Bulu culture and no knowledge of the language, we set to work. The writer participated in every activity where participation was obviously welcomed. Through the course of the first four weeks it became evident that strong rivalries existed between our village and neighboring villages. Feelings mounted to the point where both sides were talking of war. Several animals were caught and cut and interpreted as signs of war by both sides. It seemed that a solution had to be found if we were to remain and continue our language study. Language study was given up in an attempt to discover the factors contributing to this situation.

The Problem of Participation

It has long been recognized by ethnologists that one must carefully consider to what extent his presence among the people he is studying will introduce change in their usual activities and responses. Activities which the group may wish to conceal from the investigator may be postponed until the field worker leaves. From the

side of the ethnologist there is the possibility that close participation in daily routines may involve him so emotionally that he runs the chance of losing a certain objective perspective. The alternative to participation is to locate oneself some distance from the scene and attempt to observe as an outsider and to fill in the details by carefully questioning a selected cross section of informants.

Missionary anthropology has been of both varieties. Early missionaries in Africa were often close participants in village affairs but in some cases tended to be poor interpreters of what they saw in their participation and observation. Through the years missionary participation in village life has been greatly reduced due to the availability of modern transportation and communication, better types of housing, and the development of institutionalized missionizing programs such as schools, colleges, seminaries, hospitals. In this regard much of the modern day mission development program is in keeping with basic Euro-American attitudes concerning personal property, individualism, and the independence of the nuclear family.

The Bulu and the Outside World

The Bulu of the southern Cameroun have been subject to two foreign administrations, the Germans from the late eightys until the close of the first world war and the French since the end of that war. The European population is extremely small in the cities and practically non-existent in the rural areas. The Bulu after the opening of trade relations have become exceedingly responsive to mission endeavors. For the past ten years schools in the rural areas have been conducted in the French language by African teachers and the vernacular schools appear to be little valued by the Africans. Probably the majority of males between ten and forty years of age in the Bulu area have a conversational knowledge of French. However, the Bulu language possesses a role in village life and in Bulu psychology which

the French language does not have. At this point there is no forseeable replacement of Bulu by French except in matters of education, and that a very tightly compartmentalized kind of education. Bulu contacts with whites are restricted to the role of employees in towns through the various levels of French administration, to town business relations, and to contact with scattered missionaries. Local village administration is of two kinds: Chiefs appointed by the French administration to represent geographical areas which may or may not coincide with patrilineal clan boundaries; local village administrators who are chosen by the common feeling of the members of the village to arbitrate interfamilial disputes. Clan chiefs or group chiefs as well as local presidents are positions which are almost entirely white-linked and have little authority unless that authority is backed by orders from the regional administration.

During the past fifty years numerous innovations have taken place among the Bulu. Inter-class wars which were exceedingly common in the earlier days have ceased as open fighting. Much of the value base for those wars continues in the form of rivalries today. The opening of roads to the coast brought both foreign and African traders into the Bulu area. The facilitation of the acquisition of trade goods as a means of wealth rechanneled much of the energies formerly poured into war. In fact, the present day orientation toward wealth shows clearly how these two drives are converged into one.

Through the process of acculturation and Christianization there appears to have been little alteration in the ideological base of Bulu life. This is probably due largely to the fact that the values which are built into the social organization of the Bulu have gone unchanged since the basic form of the social structure has been very little altered. Polygyny has decreased considerably and the forms of marriage have changed somewhat, but the role of the village in the patrilineal clan remains very much intact. The dowry system has increased in importance as greater wealth has been made available through

increased economic means such as employment and the raising of cocoa.

Undermining the Chief

As we turned to the study of the particular problem we faced, it was first discovered that we had caused a serious threat to the status of the clan chieftain. When we were invited into village A after announcing our desire to live in a village we were not aware that the highest authority in white relations was absent from the village and from the church. Any activities of whites in connection with Bulu villages is handled through the chief of the clan. To pass over this individual is to threaten his status as leader. Since he was not on hand to give his approval it appeared to his village (B) that he no longer counted for authority by the whites. Likewise, the fact that village A of the same clan, but a minority village, had gone over his head in making an arrangement with a white man was cause for disciplinary action. Hence the clan chief sought to reinstate his authority by proving to his village that he had not been discarded by the administration. To do this he summoned an investigation by the administration with complaints against our presence and against secretive activities of village A. The arrival of the administration at his call for help reinstated his status in the eyes of his village. However, it was a further signal for war in the opinion of village A. (The fact that the protagonists of these conflicts are officials in the same Protestant church has little bearing upon the solution of their differences.)

It was later revealed that fifteen years earlier both village A and village B of the same clan had held an open election for the newly created position of clan chieftain. However, the only authority at the time of the election was the old village chief of village B. Village A has only a sub-chief, since village B is the more numerous and hence is the dominating power in the clan. The election resulted in the choice of a man from

village A. However, when the old village chief from village B went to the regional office to turn in the name of the clan chief, he turned in the name of one of the men from his own village, thereby keeping the authority in the larger village. Village A did not seek redress from the administration, but has continually kept up the rivalry and sought out revenge in various ways. Village A found our coming an extremely well-timed affair as the authorities of village B were absent. Immediately, our presence in village A was interpreted by both A and B as taking sides with A against B. Since we could not converse we were not aware of many of the problems and we ourselves did nothing at the time to seek a solution. The attitude of village B was extremely cold toward us. The more defensive village B became, the more friendly and hospitable became village A. Village A never ceased to bring us detailed rumors of the evil plottings of B. Since we had access only to the views of village A we gathered only the worst possible picture of B.

The Extent of Participation

Our participation in the affairs of village A were designed to assist us in getting a conversational knowledge of the language as quickly as possible. This participation included such things as the following: (1) the hunt, (2) night drum dances, (3) eating in the men's club house, (4) working in communal work groups in the plantations, (5) being given Bulu family names of village A, (6) accepting the gift of a goat, (7) making our house available to the Bulu at night (outsiders will not come into the village at night), (8) taking some of the men of village A with us to town on supply trips.

My guns brought in a considerable increase in the supply of meat to village A. Meat is scarce in the area and is an item that is much desired. We later learned that none of the meat that had been killed had been shared with village B. This was a means of getting revenge on village B. When asked about it, A claimed that

the animals I shot were given to A and that if B got any I would have to give them some. When I did this, A was extremely unhappy. Our attendance at night drum dances was interpreted by A as taking part in the symbolic meaning of the drum dances. Hence we were siding with them in a victory over village B. The "aba" or palaver house is the center of male activities when the men are in the village. It is the educational center for young males. Women enter only on special occasions and to carry food to the men. My eating with the men and boys in the aba was understood as a desire to learn the histories of the rivalries between the villages and in so learning them I would take a part against the enemy village. The naming ritual took place the day following our arrival in the village and was accompanied by a drum dance the same evening. While the inhabitants of A call us only by our village A names, the people in B and the other clans refer to us and address us by our American names. This is more the reflection of the village-family division of the clan than the result of animosities. The gift of a goat is a very special gift among the Bulu and is only given on special occasions. Goats used to be important in dowries, but they are reserved now for special gift-giving occasions and as supplemental gifts in dowries. Guests are accorded a special status among the Bulu and they may remain for long periods at a time (several months) and be taken care of and fed. The Bulu look upon the taking care of guests as a great occasion and do not feel that it is a parasitic relation. They may exhaust all of their food to care for relatives and guests who stay with them over periods of time. The strained relations created between village B and us prevented them from considering us as their guests. Therefore, they were unable to help care for us. The only alternative to the guest relationship is that of a complete outsider.

Repairing Hurt Feelings

As the factors above became evident through discussions with members of both A and B, a plan of action had

to be taken. In spite of the resistance of the men of Village A we set out to win the friendship of the village chief and the clan chief of village B. This was difficult at first, but through a series of gift-bearing visits they were won over. At the same time visits were made to neighboring clans to let them know that we wanted to be friends with people outside our own clan. Hence these people were also able to consider us their guests and they began to give us food. Feelings of distrust and animosity were turned into friendship as we began to eat with the people of the other villages.

Soon a meeting of the men of villages A and B was held to which were invited men from two other clans to listen to the intra-clan dispute of villages A and B. A secretary carefully wrote in Bulu all the accusations of A against B and vice versa. Following each man's accusation the accused was given the floor and he then stated his defense. These hearings lasted for seven hours without a break. The resulting advice given by the visiting clan chiefs was a continuation of the status quo. Both sides agreed to postpone any more hostilities until after we leave the village.

Conclusions

1. An important conclusion here is that language study cannot go far in a Bulu village without an accompanying consideration for cultural data. Cultural values that were working about us could not be overlooked in preference for language study only. This is not so in a mission station language school where the missionary is sheltered far from the life of the speakers of the language. Unfortunately, in the mission station language learning program one can learn language without culture. A suggested plan would be a preparatory course in a mission station which is language and culture. Following this initial period when the learner has some conversational ability and a degree of cultural awareness he would move into a village and fill in both his language and cultural data. A six months course

divided into three months preparatory and three months village life should be a minimum orientation for any missionary in the Bulu field.

2. Since considerable tensions and rivalries are maintained both within clans and across clan lines by the Bulu, the participant foreigner is in a peculiar position. His presence is interpreted as being a village loyalty. While the foreigner is encouraged to participate in the lives of the people, this participation serves to strengthen the position of the village or group in which he participates. Consequently rival villages take a defensive position toward the foreigner. The history of missions among the Bulu clearly demonstrates how the local mission was the possession of the nearby clan or village. This made the mission an enemy of all other villages. This is understandable and compatible with Bulu ideas of wealth. The presence of the mission was a source of material wealth for those who lived nearby and who worked for it. The individual missionary who resides in a village today is in the same position, as his superior material status heightens the prestige of the village, and even the smallest material gains from the foreigner's possessions are considered as an increase in wealth and status for the group.

3. Bulu behavior is considerably altered by the presence of a foreigner, who is called upon to make numerous decisions which the Bulu desire to avoid. Chief among these is any kind of distribution of material goods. Following the killing and butchering of an elephant, the village claimed that the writer would have to divide the meat as no division made by one of the villagers would be an equitable division. This sensitivity to an imbalance in material gain caused everyone to avoid the role of distributor. Since I wanted to see how they would handle the situation I refused for over an hour to make the division. The result was that the distribution took many hours to accomplish and involved bringing up every remembrance of what each person had ever given to another person and who was in whose debt.

After several hours of long speech-making, in which each member attempted to justify his demand for most of the meat, the distribution was accomplished. It involved the careful recollection of former gifts and exchanges and inter-personal histories.

4. Even economic routines are upset by the presence of a foreigner. Whereas the village ordinarily would move into the bush during the planting season in order not to walk great distances daily to and from their plantations, village A remained in the village and made the long journeys daily. The motive for this rather severe adjustment stems partly from the fact that there is fear that another village might accuse our village of not taking proper care of their guests. This would amount to ridicule, which is a serious charge among the Bulu. Also, since we are their guests, they believe it necessary to make any accommodation to assure us a constant food supply. Also important is the fact that our quarters have become a very important place of social activity both in the day and at night. Furthermore, our activities are carefully scrutinized and in general there is an attitude that we should be watched. Our every move is carefully noticed and the word is passed whenever we do anything outside of the routine, such as walking out of the village. There are numerous taboos which we have learned, usually unwittingly as we have broken them. Our village feels it is necessary that we be informed of these taboos and that for the security of the village we practice them. They are aware of the fact that they can instruct us in such matters only if they are on the spot to do so.

In short, an attempt to live and learn in a Bulu village requires participation. However, this participation, while extremely valuable, tends to color most of the activities one witnesses. The role of the participant forces a constant adjustment on the African, who, perhaps, is making a greater effort to accommodate to the innovation than the foreigner.

THOUGHTS ON AN AFRICAN PASSION PLAY

John Taylor[1]

[Reproduced from "The Geographical Magazine," London.]

On the arterial road linking Kampala in Uganda with Jinja and the Owen Falls dam lies the market town of Mukono, where the county chief has his headquarters. To Mukono Hill, overlooking the town, nine hundred people, Europeans, Africans and Asians, were drawn in 1954, during the days before Easter, to see a play produced in the college chapel. The players were African theological students and their wives, with some vernacular schoolteachers. Though they were aware of the unusual lines of cars parked in the grounds, and burdened by their responsibility towards the tense spectators tightly packed in the pews, yet these men and women were not giving a performance in front of an audience, but re-presenting for their own deeper understanding and thanksgiving the Death and Resurrection of their Lord, as the culmination of their worship during Holy Week.

This was an African offering, an African interpretation. We had often recognized and enjoyed around campfires or in student-sketches their inspired gift of spontaneous dramatization, and had proved that this raw material could be raised to a great emotional and spiritual expression. It might need to be refined and disciplined, but it must not be quenched by the imposition of the conventions and techniques of the European theatre.

The producer brought his ideas, born of European tradition and experience, both theological and dramatic. But these had to be submitted absolutely to assimilation by the African players, with complete respect for their insight and faith in their creative power. It was a relationship of tension, maintained only by humility and trust.

No Script

We did not, for example, start with a written script. It is natural for people who look back over four centuries of printed books to think that a play must first be written before it can be acted. But to an African, who is still far more at home with the spoken than the written word, and who has therefore kept the gift of spontaneous, poetic speech which we have forfeited, it seems more natural that the acting of a story should precede and give birth to the dialogue.

The producer himself shares the normal British susceptibilities regarding the impersonation of Jesus Christ, and would have adopted one or other of the expedients which are used to avoid this responsibility. But to African eyes every one of these looked too much like a theatrical trick; the only way for them to produce that story was to show the central Figure. In the event, faith in their simple directness and reverence was not misplaced. One of the young, educated leaders of Uganda who had seen the play met, a few weeks later, the man who had taken the part of Christ. "I hardly like meeting you nowadays," he said. "It's difficult to look you in the face."

In distinguishing between those occasions when it was legitimate to correct technical points, and those when he had to submit to the Africans' judgment, the producer had to be guided by infinitesimal indications of resistance or acceptance on the part of the players. When Caiaphas, exasperated by Pilate's hesitation, poured out a flood of accusations against the Prisoner, his voice rose to a thin squeak of passion. To the producer this seemed exaggerated and almost ridiculous, and yet he sensed the approval of all the players. So the squeak occurred at every performance. One day a European woman, who knows Africa better than most, told how she had been suddenly and unbearably moved by this outburst of Caiaphas, as she recognized, in the quick, unnatural raising of his voice, the common symptom of a man who, knowing his lie is detected, lies defiantly.

The last scene, after its quiet opening with Peter's broken-hearted remorse and Mary Magdalene's ecstatic joy, became very nearly a romp, the romping of children for whom the too-good-to-be-true has happened, whose fear lest, after all it isn't true, makes them a little hysterical. These gesticulating apostles with their shining eyes, hugging one another with excitement, arguing as they tell the tale, with sharp interjections of "Risen! Risen!" leaping from the ground, on the very verge of dancing - this is definitely not Europe's way of telling the story of Easter. Yet as the Lord stands smiling in the midst of them and they fall prostrate in the sudden hush of worship,we cannot doubt that Africa's vision of the Resurrection is a true one.

Aggrey's Tune

The play was therefore the product of a peculiar co-operation between black and white, not much like the thing commonly called partnership in that continent, but nearer, perhaps, to the "tune played upon the black and white notes of the piano" in which Dr. Aggrey so passionately believed.

The source of much of the desperate frustration of Africa is a fundamental lack of faith in the contribution of the coloured people, not only on the part of the white folk, but among the Africans themselves. The fantastic technical success of modern Western man seems to so dazzle the eyes of black and white alike that the European easily assumes a similar superiority in all other spheres of life, and the African, bedevilled with self-mistrust, seeks only to play a resentful second fiddle to the white man's tune. Whereby the world is much the poorer. For the tune we play is largely materialist, the atonal music of extreme individualism; it is the African contribution, if we would only hear it, which might restore to us a sense of the unseen world, and the wisdom of a richer communal relationship.

In a creative black-and-white partnership the European cannot divest himself of his inheritance or forget

his experience. But he needs the humility to contribute the riches he has, without dominating the partnership to the exclusion of what the African has to offer. Besides humility there must be trust: each of the partners must accept both the validity and the strangeness of the African contribution.

To accept the validity of African ways and wisdom, without being ready to accept their strangeness, is a most dangerous form of sentimentality; dangerous because it is an affront to the African, and ends in the disillusionment of the white man. The kindly hostess who exclaimed to an African student: "I know that under your skin you're just like an Englishman," was only an extreme example of a kind of inverted arrogance which is quite common. It is surprising how many white people accept with respect the strangeness of Indian or Japanese culture, and yet imagine that an educated African should be a replica of themselves. It is far more tragic when Africans also come to share this view.

Attuning Our Ears

For many years now missionaries and others have been saying how much better it would be if African folk-songs could be adapted for use in the Christian congregations instead of Anglican chants and hymn-tunes. The folk-songs most of them have heard have been sung by school-children, with European harmonies attached. A young African schoolmaster began writing settings to the church canticles in an African idiom, with harmonies which he based, not on the conventional European four-part system, but rather on the embryonic traces of harmony inherent in the counterpoint of African music. The effect was strange, sometimes harsh; the reaction of some of the "folk-song" enthusiasts was less strange, but equally harsh. "Beer-drink music," they said. "Unsuitable for Christian worship." And many Africans in the Church agreed. But in some places his settings were used, and wherever that happened the singing took on a totally new life. Gradually English ears became

accustomed to the strangeness, and many came to feel that, when vernacular words were in use, no other music was half so expressive or so lovely.

If racial co-operation in Africa is ever to become fruitful and satisfying, the African's right to be different must be recognized and his contribution, its authentic character intact, must be accepted, not as a museum piece, but as a living and valued factor in a common society.

The price of such acceptance is adjustment. The vigour and spontaneity of the students' acting required the disciplines of an older tradition, though never so as to overwhelm them. Only as black and white submit to this creative tension in wider spheres as well can Africa take her place in the modern world.

Day after day during rehearsals the crowd was worked up to a blind ferocity below Pilate's judgment hall. It was horribly real. After the last performance one of that crowd said: "Whatever happened in Uganda, I could never listen to an agitator now, or take part in a riot, for I have seen what the crowd does. This play has helped me to grow up."

Perhaps the nine hundred who came to see a Passion Play in the middle of a political crisis were wiser than they knew. Or they may have sensed that within that Story lies the secret source of the humility and trust and maturity which Africa is demanding of us all.

NOTES

[1]The author was Warden of Bishop Tucker (Anglican) Theological College at Mukono from 1945 to 1954 and was responsible for the production of the Passion Play there.

REVIEW

Current Anthropology, A supplement to Anthropology Today. Edited by William L. Thomas, Jr. Chicago: University of Chicago Press. 1956, 377 pp., $5.00.

Reviewed by James O. Buswell, III

Planned as the first experimental volume of a new series of annual publications, this book constitutes parts I through III of Yearbook of Anthropology-1955 which was originally published by the Wenner-Gren Foundation in a limited edition for private distribution. Anthropology Today reported on the status of the field through 1952. Current Anthropology takes it from there.

This venture is "devoted solely to summarizing recent scholarly achievements through articles of wide scope accompanied by extensive selected bibliographies. With this volume, anthropology joins the company of such other fields as law, education, psychology, etc., which have their own yearbook series."

Current Anthropology is directed to two groups other than the professional anthropologists: "the heads of schools and planners of curricula" who have "taken more and more interest in the contributions of anthropology," and "to our colleagues in related fields it is hoped that Current Anthropology offers a means of deepening their insight into the problems confronting anthropologists today."

In addition to an explanatory Preface by the editor, the volume is divided into three parts. The first is a guest editorial, "Evolution, Cultural and Biological" by Julian Huxley, who, as "an evolutionary biologist" explains that "if he should not aspire to views on anthropology, might be expected to have some view of anthropology in relation to the overall process of evolution." The manner in which Huxley shows that "the general concepts and principles derived from biology will prove to

have illuminating applications in - or at least implications for - the more restricted and younger sister science of anthropology" provides very stimulating, if somewhat controversial, reading.

Part Two is on "Man's Past: Environments, Relics, and Ancestors." Introducing the section, the editor points out that it is "selective of those aspects of anthropology in which time-depth is of major significance. The other face of the coin. . .deals with phenomena and processes that are expressly contemporary. 'Man's Present: Human Activities, Societal Functions, and Cultural Processes' will be the Part Two of the next Yearbook of Anthropology." This promises to be of more specific value for the majority of subscribers to this journal.

The table of contents of Part Two follows:

"Changing Man's Habitat: Physical and Biological Phenomena" by Paul B. Sears, Chairman of the Conservation Program and Professor of Botany at Yale.

"Primatology in its Relation to Anthropology" by Adolph H. Schultz, Director of the Anthropological Institute of the University of Zürich.

"Fossil Man and Human Evolution" by Loren C. Eiseley, Chairman of the Department of Anthropology, University of Pennsylvania.

"Old World Archeology and Prehistory" by Lauriston Ward, Curator of Asiatic Archeology, Peabody Museum, Harvard, and Chairman of the American School of Prehistoric Research.

"New World Culture History" by Gordon F. Ekholm, Associate Curator of Archaeology, American Museum of Natural History, New York.

"Archeological Theories and Interpretations" by Emil W. Haury, Head of the Department of Anthropology, University of Arizona.

"Chronology and Dating Processes" by James B. Griffin, Director of the Museum of Anthropology, University of Michigan.

"Culture History and Cultural Development" by Christoph Von Fürer-Haimendorf, Professor of Asian

Anthropology, University of London, and Head of the Department of Cultural Anthropology, School of Oriental and African Studies.

"Diffusion: Transmission and Acceptance" by Wilhelm Koppers, Professor of Ethnology, and President, Institute of Ethnology, University of Vienna.

The papers by Sears, Schultz, Ward, Ekholm, Griffin, and Fürer-Haimendorf report on important recent developments in their respective fields, Griffin devoting considerable emphasis to the "extraordinary importance" and latest developments of radiocarbon dating. Eiseley and Koppers, in addition, elaborate further the theoretical implications of their respective concerns with thought-provoking reflections of historical developments, Eiseley on the Darwin-Wallace controversy, Koppers on the status of his late colleagues' "Kulturkreise" concept.

One significant illustration of the value of the accompanying bibliographies for keeping us up to date in these fields is the extreme recency of the references. Schultz's oldest reference is to one item published in 1950; plus 3 for 1951, 20 for 1952, 19 for 1953, 28 for 1954, and 2 in press in 1955. Ward's oldest reference is also one for 1950; plus 5 for 1951, 26 for 1952, 46 for 1953, and 29 for 1954.

Part three is on "Other Considerations of Theory." The table of contents:

"The Concepts of 'Primitive' and 'Native' in Anthropology" by Edward P. Dozier, Instructor in Anthropology, Northwestern University.

"The Study of Complex Civilizations" by David G. Mandelbaum, Professor of Anthropology, University of California.

"Universality and Variation in Human Nature" by W.W. Howells, Professor of Anthropology, Harvard.

"Function" by Raymond Firth, Professor of Anthropology, University of London.

"Comparisons in Cultural Anthropology" by Oscar Lewis, Professor of Anthropology, University of Illinois.

"History of Anthropological Thought" by A.L. Kroeber, Emeritus Professor of Anthropology, University of California.

"The Integration of Anthropology" by Sol Tax, Chairman, Department of Anthropology, University of Chicago.

"Toward Communication between Sociology and Anthropology" by John W. Bennett and Kurt H. Wolff, Associate Professors, Department of Sociology and Anthropology, Chio State University.

Besides reporting on progress and developments in the subjects of their titles, Howells, Tax, and, of course Kroeber, provide deeper considerations of theoretical implications: Howells by a masterful study of the values of both physical and cultural anthropology in the consideration of "the scale and range of human differences within likeness." This may profitably be read in conjunction with Kroeber's recent article "On Human Nature." (Southwestern Journal of Anthropology, Vol.11, No. 3, 1955).

Tax presents a keen analysis of some twenty-six reviews of Anthropology Today and a historical survey of representative opinions with reference to the heterogeneity vs. the unity within the discipline of anthropology. A study of this article provides a stimulating basis for reflection upon the increasing breadth and integration of our subject.

Kroeber continues to defy the usual tendency of men his age to reminisce, and provides a searching and trenchant study of the very frontiers of anthropological thought. While maintaining a solid concern with the historical antecedents of each new or recent development, Kroeber continues to write a unique kind of "history", pregnant with the novel and stimulating suggested problem areas which we have come to expect from his fertile mind.

The paper by Lewis is the most critical, bringing the current usage of the comparative method under a valuable scrutiny for future improvement. Here again the

value of the bibliography is revealed in part by the fact that out of 256 references, only two are to works published before 1950.

A twenty-three page, triple column index in fine print completes the volume.

Two additional points of value should be mentioned. They are the double-column arrangement of the text which makes easier reading, and the introductory summaries of each paper provided by the editor at the beginning of each section.

To say that this is a useful volume and that it initiates a worthwhile series would be an understatement indeed.

Books Received

(Note: Published by Philosophical Library in 1956.)

Huebener, T., and C. H. Voss, This is Israel: Palestine Yesterday, Today, and Tomorrow. $3.75.
Berkovits, E., Judaism: Fossil or Ferment. $4.50.
Mello, A. da Silva, Man, His Life, His Education, His Happiness. 729 pp. $6.00.
Wedeck, H. E., Dictionary of Magic. 105 pp. $3.00.
Stoutenburgh, J. L., Jr., (ed.), Dictionary of Arts and Crafts. 259 pp. $6.00.
Wood, Ernest, Yoga Dictionary. $3.75.
Waldhorn, Arthur, A Concise Dictionary of the American Language. 186 pp. $4.00.
Runes, D.D., On the Nature of Man: An Essay in Primitive Philosophy. 105 pp. $3.00.
Radin, Paul, The Trickster: A Study in American Indian Mythology. 211 pp. $6.00.
Steiner, Franz, Taboo, with a Preface by E.E. Evans-Pritchard. 154 pp. $4.75.
Révész, G., The Origins and Prehistory of Language, 240 pp. $7.50.

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